

THE NATIVE AMERICAN.

From the Sunday Morning News.

MR. EDITOR: With your aid and permission (which I feel assured will be readily accorded, especially from the tone of your article on the "State of Parties.") I will submit my views to the action of the public mind upon a subject of vital importance to the stability and very existence of our republican institutions; that subject is *education and the moral necessity of its being connected with our present laws of franchise and of naturalization*: believing the approaching brightness of our political horizon to be auspicious to its untrammelled and liberal investigation.

After long and repeated deliberations, the constitutional framers of the naturalization laws while perceiving the advantages derivable from the emigration to our wide-spread and thinly populated territory, of the useful classes of all nations, as well the agriculturist, mechanic and laboring poor, as of the wealthy capitalist and enterprising manufacturer, yet deemed it prudent to require that foreigners desirous of becoming citizens, in law, should declare their intentions to that effect, and as one of their qualifications should remain five years in the country prior to their being receivable as American citizens (excepting such as had arrived under eighteen years of age, &c.) with the view that residence for this space of time should be required, to the end that they might sufficiently outgrow local and national partialities and predilections, evince their actual intention and desire to become permanent dwellers in the land of their adoption, and that they might acquire knowledge of the system of government and laws which they were to bind themselves to support and obey by becoming citizens.

The advantages derived from the operation of this system are known, particularly the rapid improvement of the surface of the country, the construction of many of our public works, which but for the flood of emigration would have been yet barely contemplated, and our consequent rapid progress in power and importance as a nation.

One of the results of its defects has been the dangerous power placed in the hands of, and wielded by influential designing sectarians and political leaders in directing the votes at public elections of large masses of chiefly naturalized citizens in aid of or in opposition to a particular party; and it has been by means of the religious and national bias of these comparatively ignorant and unenlightened masses (particularly the Irish Catholics), that they have been thus swayed, and very naturally, feelings of jealousy have been created thereby in the minds of the more enlightened native citizens, who think and act more from their own individual observation and judgment.

I speak not from prejudice, for I feel assured that there is not a people on the face of the earth possessed of a stronger innate love and desire for human liberty than the Irish, but from their want of intelligence, owing to the nature of their general religion, they are more liable to be led astray than any other class of citizens, for their very excess of patriotism is made the lever by which they have been misguided into the commission of deeds utterly repugnant to the existence of true liberty, and the enjoyment of individual right. So deeply seated has the jealousy of many of the native citizens on this subject become, that a political party has been formed, principally on the Atlantic frontier, and which is constantly adding to its numbers, whose avowed object (for the purpose of destroying this dangerous influence) is to procure a repeal of the naturalization laws, or so far to annul or modify them as to require all foreigners arriving in this country to declare their intentions of becoming citizens, *twenty-one years before they shall become entitled to the privileges of citizenship*, and for ever to prevent their eligibility of election to any political office. This party would make no reservation in favor of worth or intelligence, but would bring all applicants who had first breathed the breath of life in a foreign land, under its scope. Now, sir, what would be the obvious result of such a change in the law? There are thousands of educated foreigners annually arriving in our country: men of wealth and substance, and of enlightened political experience, many of whom having witnessed and endured the operation of unequal and oppressive forms of government in other countries, come here with feelings of strong reliance and trust in our republican institutions, and with a warm desire to share in our constitutional duties and privileges. The feeling of nationality of the native citizens (which from moral reasons is stronger than that of any other people under the sun) would certainly prevent any undue elevations of these foreigners to offices in the gift of the people, without the requisition of a law to that effect. Would the passage of this law ever be wholly just to ourselves or liberal to such applicants? Would not its tendency be to prevent the emigration of very many of the most valuable classes and consequently in a great measure to retard the advancement of our national prosperity? For the dim and distant prospect of waiting half a lifetime before they could become American citizens would be unpromising, and I may say, anti-democratic, to their views. Would not such a law show either that we were rather *aristocratic* in our republicanism, or that we were apprehensive that the republican doctrine of self-government was not so powerful as that of the Divine right of Kings, and would not bear the slightest collision with it unscathed?

It also seems to be one of the assumptions of this native American party, that our population is becoming so dense as to call for the passage of such a law, the effect of which would, they justly conclude, be to relieve us from the anticipated horrors of over-population. Surely the majority of this *Malthusian* party must be untraveled in their own country and unlearned in the statistics of population, for certainly their fears are and will be premature for at least a century to come.

So much against the unfairness of the proposed remedy of the native American party. I will now propose what many of our most experienced and intelligent citizens consider to be the only proper and liberal remedy for that defect in our naturalization laws, to which I am as little blind as those who advocate measures so timid and narrow-minded, and so inconsistent with the avowed of a liberal desire for the progress of republicanism throughout the world.

In his farewell address the Father of his Country, whilst dwelling upon the points of distinction between the arbitrary governments of Europe and the freedom of ours, urged upon his countrymen the necessity of universal education; for the self-evident reason that the intelligence and virtue of the people formed the only basis, upon which the superstructure of a republican government could be permanently sustained. Relying upon the wisdom of the American people, Washington deemed the suggestion all that was demanded of him. But they have, in this most vital point, too

much neglected his parting advice. Although much commendation is justly due to the citizens of individual States for their exertions in the cause of education, yet, as so much depends upon it, the people of the whole country would have acted most wisely in obtaining the enactment of laws requiring that all persons, born after the passage thereof, should be capable of reading, prior to their becoming entitled to vote. This requirement would not have been oppressive, for it would not have taken away any privilege at the time enjoyed, and in connection with this law, ample provisions would have been made, by the respective States, for the purposes of education. I now advocate the passage of such a law. The rich man could not oppose it, for it would tend to the maintenance of individual right; and the poor man would have cause to rejoice in thus being placed and secured upon the same intellectual and political level with his wealthy fellow citizen, and there would certainly be but few who could have reason to believe that the mere possession of property should be made the touchstone of political equality.

I think that strong as party spirit runs, yet the obvious benefits accruing to the people in time to come, are so great, that the measure could not and would not be opposed on party, or with justice, on any other grounds. And where is the man, having the well-being of his country at heart, who could find auger to complain of in this effort to render the people more capable of self-government—individually more independent, and consequently less open to the artifices and designs of demagogues and anarchists.

My proposed amendment to the law for the naturalization of foreigners is, that the laws remain in force as they now stand, with the simple annexation of a section requiring that they should be or become capable of reading before they should be entitled to the privileges of citizenship.

To follow out the inferences resulting from my suggestions, and the probable happy results of such amendments to our laws of franchise, I leave to the deductions and calm reflections of your readers, and the people generally, resting in my own mind confident that the attendant benefits would be in an hundred fold greater than those resulting from the accomplishment of the plans so strenuously recommended by the native American party, and that they would at the same time be free from the illiberal features of the latter. Thus having simply broached the subject—a fruitful and noble one—I leave its further discussion to those more capable of doing it justice than my abilities will permit.

REPUBLICAN.

WE give the above communication in full, reserving to ourselves the liberty of adding a running commentary.

Our opinion always has been, that our naturalization law, as it at present stands, is inexpedient and unwise. The time has gone by when it was an object with the United States to encourage immigration, to settle our prairies, and clear our lands. It was supposed that foreigners would come out in small parties at a time—would amalgamate with, and be lost and swallowed up, as it were, in the mass of the people. No one ever imagined that they would invade us in armies of from one hundred thousand to two hundred thousand per annum, although we find that Jefferson doubted the policy at the time, and Madison pronounced it a Grecian horse, which would prove destructive of our liberties. The Father of his Country warned us against the evils of foreign influence; and we have it in its very worst shape at our doors—disturbing the public peace, interfering with our elections, pronouncing upon our measures of civil polity, and breaking down the barriers of individual morality and public virtue. In our city we have an amount of foreign influence, arising from numbers, which is perfectly appalling; and although we are willing to admit that a portion of those entitled to the right of suffrage, may be useful and valuable members of society, yet the number is small, when compared with those who exercise it, without feeling any interest in the questions on which they undertake to pronounce.

In one thing we entirely agree with the writer of the above communication, and that is, that no one should be entitled to the right of suffrage who is not able to read and write, whether native or adopted; and this point, we understand, would be a prominent one with the native American party—but when it is considered that our constitution makes no distinction in this respect, and that it is an objection which is daily wearing out by the extension of our school system, and the spread of intelligence among the people, it was thought best to leave the remedy to time, which would eventually work the eradication of ignorance, so degrading to a free people. The main object of the so much misunderstood and misrepresented native American association, is not to deprive any adopted citizen of any right, natural or acquired, but to place them, as it were, more on a footing with those born on our soil. No native American can exercise the right of suffrage until he is twenty-one years of age, and they would consider all foreigners as infants, and require of them a residence, under the jurisdiction of the United States, of twenty-one years, before they are allowed to pronounce on political subjects. By that time it is supposed they would be identified with the country of their adoption, in thought, habit, feeling and interest, and might be safely trusted with the elective franchise. By that time, arguing on the common duration of human life, our present population who have attained the age of manhood, would, in a large proportion, be gathered into the granary of the grave, and we should then be a more homogeneous and united people, deciding for ourselves without foreign interference, on political subjects, and having our destiny in our own hands, so far as it can be considered to be in the hands of human beings. Our correspondent wanders away from the subject, not from bad intention, but evidently from not understanding it, like a great many who question the objects of the native American party, because they have not given them a careful and candid examination. The native American party have not discussed the Malthusian doctrine, nor have they any fear of an excessive population affecting the means of subsistence, but they look with a steady eye at the increase of population of foreign origin, foreign education, and foreign feelings, as affecting our political liberties. No one born in a foreign country can ever forget his love and preference of home, from Foscari, who returned to Italy only to perish in a dungeon, to the *heir* of the Emerald Isle, who would never quit it, under all its wrongs, real or imaginary, if he could live there comfortably; and we find this opinion borne out by the numbers who annually return home, with the proceeds of their earnings, made in the United States. And if an immigrant could entirely cast off the love of the country that gave him birth, he is precisely that cold and heartless individual, who would never make a good citizen. As to

making a citizen in our naturalization laws, in favor of wealth and intelligence, the thing is impossible, and therefore the proposition falls to the ground. Laws must, in their very nature, be general, and men of wealth and intelligence among our foreign population, are not generally election brawlers, and care little for the elective franchise for themselves, but for their children, if they remain here, and identify the interest of their posterity with the permanent welfare and prosperity of the country. Conceding to them every right except that of deciding on our political affairs, and granting them that right after twenty-one years residence, they have surely no right to complain—from first to last, it is a boon which we have a right to give or withhold at our pleasure. The United States, in this respect, resembles an individual, who, having a large uncultivated estate, considered it an object at first to give away lots, or to sell them at a very reduced price, in order to encourage settlers, with a view of rendering the domain more valuable to himself, and his descendants hereafter—but none but a madman or a fool would continue to give away until the whole domain was absorbed, and himself and children rendered penniless.

So carefully do the English guard against foreign influence, that by the act of settlement, no foreigner can hold any office of trust or responsibility about the person of the sovereign, and the popularity of the young queen is sensibly affected by her partiality for foreigners, and from her having a foreign *femelle* as her private secretary. If, in a monarchical government, they so carefully guard the rights of the native born, what ought to be the case in a republic, whose very existence depends on the attachment of the people to their form of government, and their determination to transmit unimpaired to their children the precious trust committed to their keeping. Let this country remain for ever the asylum of the oppressed and persecuted of all countries, and let them continue to enjoy every privilege except that of determining on political questions, which should be reserved to those born on the soil, whose first breath has been drawn in a land of liberty, and whose love of rational and constitutional freedom has grown with their growth, and expanded with their intellect.

We consider the native American association as the nucleus of a great and powerful party—their principles are responded to by every native American, however covered over it may be, for the time being, by party politics, for their appeal touches a chord implanted by Providence, and interwoven with the very fibres of the heart, which must cease to beat ere it ceases to be felt. However low or degraded the individual may be to whom the appeal is made, his inmost soul will answer it, and like the *Æolian harp*, when ruffled by the winds, will give answer in music's sweetest tones.

FROM THE N. Y. OBSERVER.

CHEEVER'S LETTERS FROM THEBES—NO. 1.

Thebes, Upper Egypt, 1838.

Antiquity of Thebes.—Nahum's description.—Extent and position of the city of old.

THEBES, with its hundred gates, was doubtless, on some accounts, one of the most stupendous, as it was one of the oldest cities of the ancient world. Mr. Wilkinson in his accurate and admirable work on the topography of ancient Thebes, thinks that the city was founded several generations before the era of Menes, the first Egyptian King, and this monarch is supposed to have commenced his reign 2,201 years before Christ, at the time when the kingdom of Assyria was founded by Nimrod. This was two hundred and eighty-one years before Abraham arrived in Egypt, an event which took place 1,020 years before Christ. The earliest monarch whose name exists on the monuments of Thebes, is supposed to have been Osirtesen, the Pharaoh of Scripture, contemporary with Joseph. Thus, in this remarkable region, surrounded by hieroglyphical wonders on every side, in temples for the living and tombs for the dead, the mind of the traveller is carried further back into the atmosphere of the past than it can be any where else in the world, and he finds himself in connexion with the intelligent remains, whose voice is that of existences so antique and works so wonderful, that even the imagination can scarcely credit them.

The most authentic description of ancient Thebes, and by far the oldest, is that poetical one of the prophet Nahum, iii. 8-10, where in order to give power to "the burden of Nineveh," and to impress deeply the belief of its coming desolation, the prophet brings to remembrance the fate of the populous Egyptian city, with all its strength and riches, notwithstanding which it was overthrown and made captive and desolate. "Art thou better than populous No, that was situated among the rivers, that had the waters round about it, whose rampart was the sea, and whose walls were from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity; her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains." It has been ignorantly objected against the supposition that the city here referred to is that of Thebes, that the sea is spoken of as its rampart: but it is a singular fact, that the Arabs to this day call the river Nile *El Bahr*, the sea, the very term by which we find it here designated in the Scriptures. This mode of designation among the natives may be a term of pride for the greatness of their beloved stream; or it may have originated in the aspect of its waters during a high inundation, which would give to them the appearance of a sea rather than a river. At any rate, they so designate it, and the fact is an interesting one.

In this passage Nahum seems to speak of the wall of Thebes as extending from the river, which it probably did at each end of the city, and perhaps also ran along the river on each side. On each side the river, the city extended in length about five miles, and in breadth, on both sides together, about three. Mr. Wilkinson concludes, partly from the fact that not the slightest trace of the walls or of their foundations is now discoverable, that the city had none, and supposes that the epithet *Hecatompylos*, so often quoted, by which Homer painted and celebrated its magnificence, referred to the gates of the Propylæa of the temples. Two hundred chariots and two hundred horsemen are however said to have issued from each of its hundred gates;

Not all proud Thebes, unvalued walls contain,—The world's great empress on the Egyptian plain, That spreads her conquests o'er a thousand states, And pours her heroes through a hundred gates, Two hundred horsemen and two hundred cars From each wide portal issuing to the wars.—

A description, which, if taken for any thing more than fiction, could not be referred merely to the temples; and the passage in Nahum would certainly seem to indicate, though not necessarily, the existence both of walls and fortifications.—The river where the city lay, is broad, and flows around two small islands, the course of it being

nearly North and South, while the flat alluvial meadows of the Nile extend on each side in some places to the breadth of a mile, or perhaps two miles from the river; and in other places only a quarter of a mile. The city seems to have rested on the bases of the mountains which rise on each side of this alluvial plain; for, where the plain ends, an undulating surface of rock, and of sand from the disintegration of the rock, retreats back in some points a mile in extent to the perpendicular elevation of the mountains. Four miserable villages occupy at this day the cities of the principal temples of the ancient city—Gornou, Medinet-Habou, Luxor, and Karnak.

After so many ravages of conquering nations, and so long a succession of barbarous centuries, it is astonishing that any monument of the ancient city still remains; nothing does, save the stupendous piles and ruins of its temples. The temples themselves are so distant from one another, and on both sides of the river, that they cannot well be distinguished otherwise than separately, so that the first view of Thebes is almost necessarily that of disappointment. The traveller comes up the river with a floating and confused picture in his mind of the vast fields of ruins like those of Tadmor in the desert, and he sees absolutely nothing. The hundred gates disappear, and he is obliged to wander perhaps several miles with a guide, unless he begins on the east side of the river at the temple of Luox which is close to the shore, before he can find a solitary ruin. But after he has visited them all, and the mind, taking in the great enclosure, surveys the plan, and brings them together in its meditations, the disappointment gives place to unmingled astonishment and admiration: the images of desolation and of grandeur seem again to multiply, and one is led to speak of Thebes and its stupendous remains in such a manner, that the same disappointment must inevitably be produced at first in every mind, which takes its previous impressions, and forms its expectations from such exaggerated praise. Exaggerated it seems, till actual observation and meditation among the great realities has brought them into unity, and raised the mind to that height of enthusiastic feeling, under the influence of which such a description is but the natural picture of the scene. The feeling belongs to the scene just as truly and as sacredly as the pillars of its temples, but no mere description can infuse it into the mind of another; it can be the result only of a meditative mood, an inward imaginative voyage along the kingdoms, continents, and cities of a past world, and amidst the striking history of their grandeur and decay. To witness or describe such a scene without such a feeling would be a fraud, it would do it injustice; to witness it so, would disarray it of its interest and conceal its beauty from one's own mind,—to describe it so, would obscure and degrade it for the mind of another. It would be like stealing from the sky of Italy or Attica those magic fints, which bathe the whole landscape in a beauty not its own, and transmit it to the eye like a field of Paradise in heaven rather than a scene of earth. Or, I may say, it would be like robbing one of Claude Lorraine's landscapes of its deep and glowing atmosphere, to present them to the eye a meagre outline of hills and trees and valleys.

With all its modern misery and degradation, Egypt cannot cease to be a country of the deepest interest to a reflective mind. "It may be asserted, perhaps," says Foster, "that Egypt surpasses every tract in the world (we know not that Palestine is an exception) in the power of fascinating a contemplative spirit, so long as the contemplation shall dwell exclusively on the ancient scene. By our associations with this region from those memorable transactions and phenomena recorded in the sacred history, the imagination has been, so to speak, permanently located in it, as a field crowded with primeval interests and wonders." Surprising indeed are the subjects it offers for reflection,—the supernatural phenomena, the stupendous constructions, the frowning grandeur, the veiled intelligence, the homage almost to adoration, rendered to death, and the absorption of a nation's living powers in the passion for leaving impregnable monuments, in which, after their brief and mortal existence, they should remain memorable forever.

There are other causes of interest if possible still greater. I have said, with all its modern misery and degradation; but in one respect that very degradation is a source of the greatest interest, as showing the complete fulfilment of the prophecies recorded in the Scriptures. Doubtless it is well worth the time, the labor, and the expenses of a journey into this country, and a voyage along its mighty ancient river, to witness and realize the accomplishment of such predictions. It is worth a great deal, that vivid sense of the truth of God, which cannot but be impressed anew upon the mind, in the midst of the very theatre of his foretold indignation executed upon a great kingdom. From village to village and from point to point in the valley of the Nile, whether wandering amidst mud hovels and degraded peasantry upon the land, or dragged slowly along by Arab boatmen on the river, the conviction is deepened by every day's experience, that Egypt is indeed the "basest of kingdoms." On the other hand, both the grandeur and idolatry of ancient Egypt are attested by those gigantic monuments, still scattered over the land, the intelligent witnesses and historians at once of the nation's greatness and depravity.

It was not till after a voyage up the Nile from Cairo, of nearly two weeks in duration that we arrived in the evening at Gornou, on the western side of the river, and found ourselves really on the outskirts of the ancient Thebes. We moored for the night near to an English boat, hard by, or a boat inhabited by Englishmen, and engaged an Arab guide to come to us by sunrise in the morning, that we might commence an examination of this interesting region.

Yours, truly, G. B. C.

The triumphs of Steam seem to be extending themselves in every direction, and promise at no distant period to establish its dominion over every quarter of the globe on which we dwell. Scarcely have we recovered from our surprise and gratification at seeing the Atlantic navigated through the agency of this subtle fluid, under the influence of which time and space dwindle into insignificance, when we learn that a company has been chartered in England with a view to the establishment of a regular and rapid intercourse between the ports on the Pacific Ocean, and furnish easy access to the numberless islands with which that vast expanse of waters is studded. The project embraces a communication between Great Britain and the Western Coast of South America, and through the Isthmus of Panama ultimately with the islands in the Pacific. The sovereignty along the shores of the Pacific have, in consideration of the advantages to be derived from the enterprise, granted to its projectors peculiar privileges, granted to its projectors peculiar privileges. Should steam packets be established between England and the West Indies, by connecting with the lines above proposed the passage between that country and

Chili and Peru, which at present occupies four months, will, it is supposed, be shortened to one of thirty or forty days. By way of illustrating the advantages to arise from the intended introduction of steam navigation, the following example is furnished by the Salem Gazette from a pamphlet on the subject lately published. From Callao to Islay the ordinary passage in sailing vessels is stated to be eighteen days, whereas by steam the passage will scarcely occupy two. This case although a strong one, goes to show that where currents and baffling breezes delay sailing vessels, steam wins its way in spite of winds and tide. It is proposed to cross the Isthmus from Panama to Trinidad or Chagres (where steamers of 400 or 500 tons can be navigated), by railroads, which will consume but eight or ten hours. As if nature had provided herself in anticipation of this great scheme, the route is said to abound in coal of a quality sufficiently good for the purpose, whilst materials for repairing the boats exist in abundance. So far as the ports on the Pacific are concerned, the enterprise has after mature deliberation been pronounced feasible and desirable, by the merchants of Lima, Callao, Valparaiso, &c. According to the estimates furnished three steamers of 450 or 500 tons burthen will insure a communication to and from Callao and Valparaiso—embracing all the principal intermediate ports—twice per month, touching also at the intermediate ports. The annual expense of these three steamers including a fourth to be kept in reserve, is estimated at \$236,630; the annual receipts from passengers, freights and postages being \$166,959, giving a profit of \$230,326. Americans will learn with pleasure and pride that this immense scheme was projected by a countryman of their own, Mr. Wm. Wheelright, of Newburyport.—*Baltimore American.*

BONAPARTEIANA.—I have never met with two more characteristic anecdotes of Napoleon than the following, which may be found in the "Mémoires du Général Rapp." Fesch was about to remonstrate with Napoleon one day, on the war in Spain. He had not uttered two words, when Napoleon, drawing towards the window, asked, "Do you see that star?"—it was broad day. "No," replied the arch-bishop. "Well, as long as I alone can perceive it, I follow my plan, and suffer no observations." On his return from the Russian campaign, he was deploring with deep emotion the death of so many gallant soldiers, mowed down, not by the cossacks, but by cold and hunger. A courier seeking to put in his word, added, with a pitiful tone—"We have, indeed, suffered a great loss." "Yes," rejoined Napoleon, "Madame Batilli, the singer is dead."

O'Connell has begun his station tour in Ireland. We comment the following extract from one of his speeches. I am an apostle of a new school of politics, and notwithstanding my want of talents, I have been an eminently successful political man. I have been the first that ever told the people the way to carry their cause without force or violence, not by the blue coat, not by the night assassination, not by fire raisings. No, it is of a nature of a different, and blessed be God, of a sacred character, by the force of your moral organization. By respect of private property, and by the combination of all that is good—so that if we be not better by the struggle, at least no body shall be worse for it.

FRENCH WOOLEN BLANKETS.—We have today received expressly for family use, 30 pairs 11-4 heavy blankets, 50 do 12-4 do do, 50 do 13-4 do do, 25 do 14-4 do do. Dec. 29. BRADLEY & CATLETT.

LINEN CAMBRIC HANDKERCHIEFS, trimme and plain. We have today opened—200 doz. handkerchiefs, assorted. Dec. 29. BRADLEY & CATLETT.

GEORGE SWEENEY, NOTARY PUBLIC, Conveyancer and General Agent, has removed to the Office of the Fireman's Insurance Company, Pennsylvania Avenue, opposite Brown's Hotel. July 28.

BIRDSEYE DIAPERS.—Opened to-day—100 pieces of Birdseye diapers of very fine quality. Dec. 8-31. BRADLEY & CATLETT.

NEW HONEY.—Fine, flavored country Honey, for table use, put up in jars of convenient size for families, just received at TODD'S Drug Store. Dec. 8.

CASHMERE AND BLANKET SHAWLS.—We have today 100 Green and Dark green Cashmere Shawls, 50 Large size Plaid Shawls, 100 Black ground Cashmere Shawls. Dec. 1-31. BRADLEY & CATLETT.

ELEGANT AND FASHIONABLE BOOTS AND SHOES.—Sign of the Mammoth Golden Boot.—JOSEPH B. FORD, Pennsylvania Avenue, nearly opposite Brown's Hotel, has received by the latest importations from France, his usual supply of French Calfskins and French Morocco, a portion of which he has made into splendid Boots and shoes and is prepared to make to order any article in his line in a style warranted equal to any in this or any other country. J. B. F. offers to the ladies resident and visiting the Metropolis the following, superior of their kind, viz: Gaiter Boots, of any variety, with a beautiful assortment of colored Sain Turc, with colored Morocco to suit for making Gaiter Boots. Ladies can have any color they wish to match their dresses. Christina Water-proof Boots lined with fur, a most desirable article for winter. Also, the Quilted Silk Boots and Buskins, with cork soled Boots and Shoes made light and elastic. Sippers of every variety, for balls and evening parties, with all other articles, usually kept in a fashionable shoe establishment.

To the gentlemen J. B. F. would particularly remark that he is, in every way, prepared to fit them with Boots and shoes in the neatest and most fashionable manner.—All the work of his establishment is invariably made of French Calf and Morocco Skins, with Spanish Soles; and having succeeded with great care and attention in getting last perfectly adapted to the shape of the human foot, and in securing the services of Mr. James Pansara, (whose superiority in cutting and fitting is so generally acknowledged,) he can with the greatest confidence, recommend his establishment to the patronage of the Public. Dec. 8.

NOTICE.—J. H. RITTER, Dentist and Manufacturer of Incomparable Teeth, returns his most sincere thanks to the citizens of Washington, Alexandria and Georgetown, and their vicinity, and the members of Congress, for the liberal patronage they have bestowed on him, and the flattering testimonials of many who have operated on since living in this city. He now takes the liberty of informing them that he is ready to perform the most difficult cases of Dental and Mechanical Surgery, in a style inferior to none. They may rely on him that there shall be nothing wanting on his part as to comfort and convenience to all those that will please to give him a call. In many cases he dispenses with hooks or springs. He will insert from one to a full set of artificial teeth, when requested; and these entire sets of teeth are worn with great ease and satisfaction, answering every purpose of mastication; at once curing all impediments of speech, and withal ornamental, in filling up the languid look of countenance.

Mr. R. feels confident the teeth (being his own manufacture) possess every requisite quality in color, size and shape; at once making it impossible for the most minute observer to distinguish them from the natural teeth, when properly inserted. Children and young persons' teeth regulated with the least possible pain.

He wishes Ladies and Gentlemen to call and examine for themselves. Office on Pennsylvania Avenue, (north side,) west of Dr. Gunton's Drug Store. Dec. 22.